

A
S E R M O N

Preached at

St. Thomas Church in Bristol.

September 3. 1685.

Before the Right Honorable the

Lord A R T H U R. Somerset,

A N D T H E

Society of the Loyal Young Men and Apprentices of *Bristol*, at the time of their Anniversary Feast.

B Y

RICHARD ROBERTS, M. A.

Chaplain to his Grace the Duke of Beaufort,
and Vicar of *All Saints in Bristol*,

L O N D O N:

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à Sacris Dom.

Printed for Joseph Edmonstone, at the Golden Ball

T O T H E

Right Honorable the Lord *Arthur*
Somerset, Second Son to his Grace
the Duke of *Beaufort*.

My Lord!

I Have often observed, that the more sollicitous some persons appear in framing Apologies for the Publication of their Discourses, the more anxious they usually render themselves to the Censorious lashes of Captious and Critical Readers. And therefore instead of stuffing this Epistle with formal pretences and excuses, I think it much fitter to take this opportunity of acquainting the world, that your Lordships great Condescension in vouchsafing the Loyal Young Men of Bristol the Honor of being their Leader, is not only acknowledged by them with all the dutiful expressions of an humble gratitude, but moreover is likely to have a very good influence upon them in order to the Kings Service.

The Epistle Dedicatory.

This perhaps some may think meanly and slightly of, because the persons Listed under your Lordships Conduct are for the most part in their Minority, and not very many of them are yet arrived to the age and perfection of Men. But they who would have them disvalued and disregarded for that reason, proceed upon very impolitick grounds, and such as have always proved highly prejudicial to the interests of these Kingdoms. For, if things be duly weighed and considered, for that very reason because they are Young, the greater countenance and encouragement ought in Policy to be shewn unto them, that so, when the Revolution of a few years shall fix them in the Stations of their Fathers and Masters, the impressions now made upon them may shew forth themselves in the happy effects of an active and steady Loyalty. Had this consideration been had, and the thing rightly managed in the Last Age, according to the natural consequences of it, it could not but have fared infinitely better than it hath done in This; for indeed the multitude of turbulent and ungovernable Men, which have now been disturbing the common peace and tranquillity, is a certain indication of the little care that was then taken of Boys.

Thus much, My Lord, I thought my self in justice obliged to say in Honor of your Lordships exemplary Condescension. To which, did I imagine it at
this

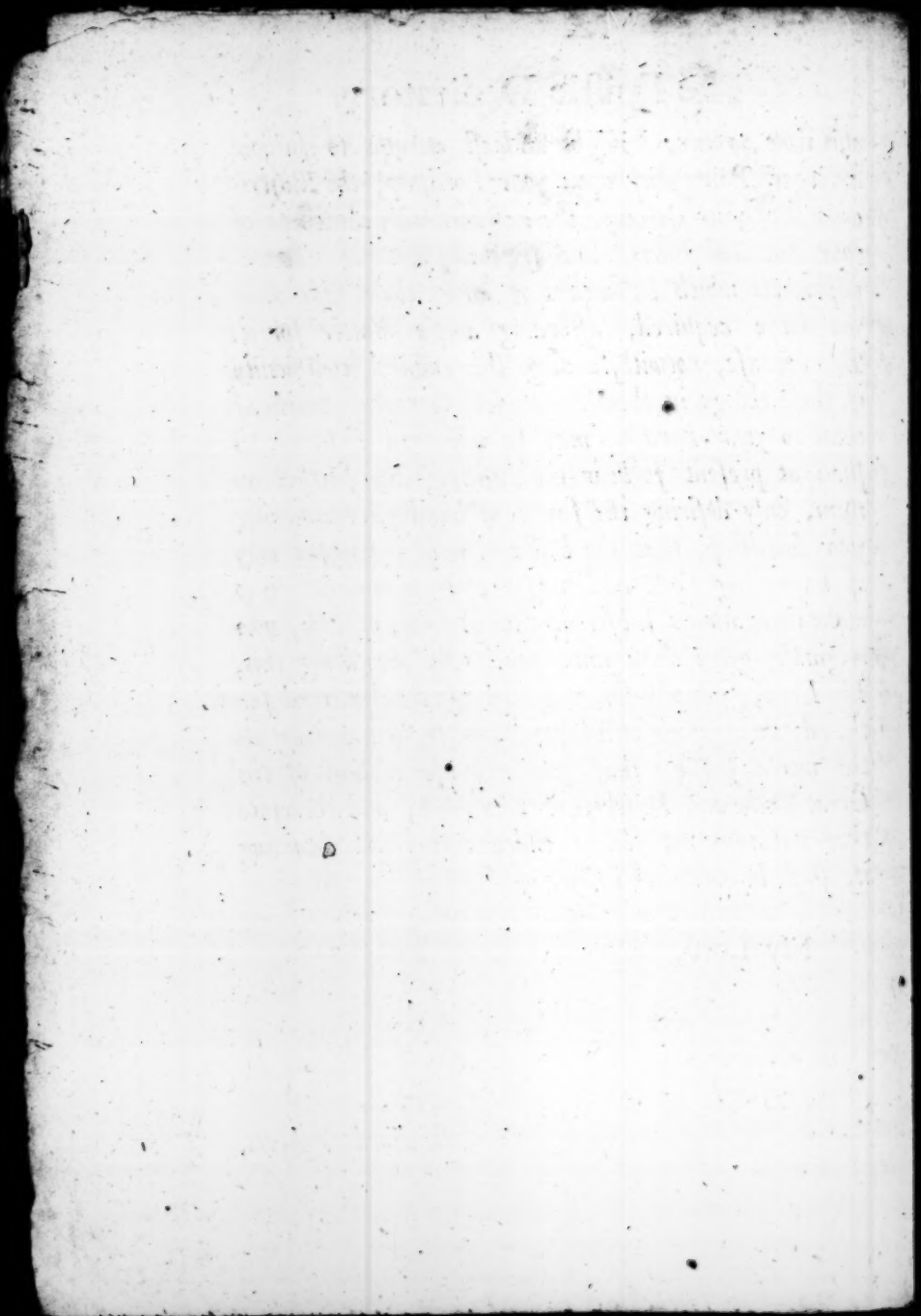
The Epistle Dedicatory.

this time proper, I might at least attempt to subjoin a larger Panegyrick upon your Lordship, the Illustrousness of your Descent, the extraordinary acuteness of your Natural Parts, and the many admirable accomplishments which by means of an excellent Education you have acquired, affording ample matter for it. But because, notwithstanding the eminent conspicuity of these things in themselves, yet the representation of them to your Lordship may be adjudged Flattery, I shall at present forbear the insisting any farther on them, only desiring the favor of humbly remembering your Lordship, that the best and most ingenuous way of improving those advantages and endowments, is to make them always subservient to the Glory of him, who originally gave them unto you. By the doing this, My Lord, you will take the most effectual method for the advancing your own Glory, and for the making all the world sensible that you Act like a Son of the Great Duke and Dutcheß of Beaufort; and therefore that you may not fail of endeavouring and obtaining it, shall be ever the Prayer of

My Lord,

Your Lordships most obedient
and dutiful Servant,

Richard Roberts.



A
S E R M O N
O N

1 Pet. ii. 17. The latter part.

—Honor the King.

MY design in speaking to these words at this time is, partly to applaud that excellent Choice, which you the Loyal Young Men of this City made, when even in the blackest of times you openly bid defiance to every thing that called it self Seditious or Fanatical, and solemnly Devoted your Lives and Fortunes to the Royal Interests; and partly to direct your forward Zeal to some apt and suitable expressions thereof, that so you may not only be reputed, but may in all instances approve your selves, what the great reason and intent of this Anniversary Feast oblige you all to be.

In prosecution of which ends, without any farther Introduction, I shall make it my business to represent unto you,

B

I. What

I. What great Obligations there are lying on all Subjects to *Honor the King*.

II. What are the most proper and effectual Methods for the expressing that Honor by ;

III. How unreasonably some men pretend to Honor him, when their practices run counter to his Interest, concluding all

IV. With some reasonable Improvement of the whole.

1. What great Obligations there are lying on all Subjects to Honor the King. And those I take to be principally three, *viz.* 1. The express command of God ; 2. The ties of common Gratitude ; 3. The dictates of common Prudence.

1. The express command of God. For maugre all the artifices and pretensions, which the filthy *Gnosticks* of old made use of for the disengaging themselves from the obligations of Christian Subjection, maugre all the fallacious Arguments and Apologies, which the Modern *Gnosticks* of these latter Ages have found out for the defence and vindication of their Villanous and Anti-Christian Practices, yet if there be any credit to be reposed in the Holy Scriptures, those Lively Oracles of God, there is no truch more certain and undeniable, than that Kings, as they are Kings, have a just Right to our profoundest reverences, and respects, and that there is nothing in the whole world sufficient to annul or can-

cel the indispensable duty of Honour which is owing them. Of this our Apostle St. Peter, among the other Sacred Penmen, is a clear and positive, as well as infallible, Witness. For whereas it was urged in his time, that all the Profelytes of the Holy Jesus were the Lords Freemen, that he had delivered them from the slavery of Obedience to Magistrates who had before Tyrannically insulted over them, and that now they were all become Kings and Princes themselves, absolute and independent; our Apostle a little before my Text reflects upon the grossness and carnality of this their error, telling them indeed that they ought to look upon and value themselves as Free, *i. e.* as men deliver'd by Christ from the Bondage of the Ceremonial and Judicial Laws; but yet, this notwithstanding, it would be no ways excusable in them, if they made this Freedom or Deliverance *ὡς ἐπαγχαλυσμὸς καὶ καλύπτριον*; a Cloak or Covering for Sedition or any other Wickedness. And whereas it is even at this day urged, by some in the Communion of the Church of Rome on the one hand, that there is no Deference or Allegiance owing to an Heretical Prince; and by most of the Puritanical Separatists on the other, that there is none owing to a Papist Prince, it is remarkable, that * the King, who Reigned, when the Apostle wrote this Epistle, was an Idolatrous Heathen, and not only so, but likewise a most extra-

* Tiber. Claudius, whose Life see in Suetonius.

vagantly debauched and bloody Tyrant. And yet saith the Apostle, *Honor the King*; tho the way of Worship, which he maintaineth and defendeth, be certainly of all others the most vile and abominable, and tho the whole course of his Actions be very much beneath the Dignity of a Man, and much more of a Prince; yet since the Great Lord and Proprietary of all things hath thought fit to make him partake of the Glory of the Divinity, by advancing

him into the number of the * Mortal

* Pl. lxxxii. 6. Gods, you are necessarily bound for the sake of his Eminent Character to deport your selves with all dutiful respect towards him, lest otherwise by despising him ye be found despisers of the Almighty *Jehova*, who hath intrusted the Sovereign Authority and Jurisdiction in his hands. But,

2. Another Obligation, which lieth upon all Subjects to Honor the King, is deduced from the ties of common Gratitude. For unless a King be monstrously negligent or savage in the exercise of the Supreme Power, unless he totally addicteth himself to the brutish sensualities of the Flesh, or the more brutish efforts of violence and raging Cruelty, the fatigues and cares, which he must necessarily undergo in the Administration of the Government, cannot but deserve so well at least of the generality of his people, as to derive upon him a very firm Title to the most humble expressions of thankfulness.

ness. But, whaever the circumstances of Foreign Subjects are, I am sure we of this Nation must be most horribly ungrateful, and therefore unchristian, if we are defective in rendring the due acknowledgments of Honor and Praise unto our most Excellent Prince. For, if we consider him in himself, his unbiassed Justice, his exemplary Temperance, his resolute Courage, his sagacious Prudence, his never-failing Veracity, his indefatigable Industry; together with many other Noble and Godlike Dispositions of Mind: would all exact of us, even if he were not a Prince, a very extraordinary admiration and esteem. But then, If we consider him farther as the Man, whom God himself hath in a very wondrous manner delighted to Honor; and that not only in common with other Sovereign Princes, by making him one of his Deputies or Vicegerents here on Earth; but likewise by many miraculous Interpositions of Providence, for his safety and deliverance, by rescuing him from the jaws of many violent Deaths, wherewith the Raging Waves, Foreign Enemies, and accursed Domestick Traytors, have often threatned him, we are surely bound, even in submission to the unerring judgment of God, to conclude him worthy of a great Veneration, who hath all his life long evidently been the peculiar Care of Heaven. And yet this is not all; For, If we consider him farther in respect unto these his Kingdoms, he cannot be denied to be

a Tender Father and Defender of them, doing what in him lieth towards the advancement of your Reputation Abroad, making the Publick Good the Rule and Square of his Actions at Home, suffering his own Rest and Quiet to be frequently interrupted for the sake of other mens Security, condescending in many instances, even beneath the Grandeur of his Royal Station, in order to the satisfaction of his people, and in a word, so managing his Actions in the general course of them, as is most likely effectually to render himself one of the most Glorious of Princes, and us absolutely the most happy People in the world. And are we not then even in Honor bound to Honor such a Prince? But,

3. If there be any here present, who are not to be prevailed on either by this or the fore-mentioned Obligation, let them moreover consider that they are obliged unto the same by the dictates of common Prudence. For, when all is done, even in respect of this Life, Loyalty is ordinarily the best Policy; and tho it be true indeed that there are some particular examples to be produced, of Honest men who have been utterly ruined for their Fidelity to their King, and of Villans who have raised themselves plentiful Fortunes by their opposition to him; yet generally speaking, or for the most part, the best and most likely way of being good and kind to our selves in our Temporal, as well as Spiritual, concerns

cerns, is to be just and faithful unto *Cæsar*. If you look back to the History of the late times of Anarchy and Confusion, you will there indeed observe Rebellion for a while very Triumphant and Prosperous; he that was the least troubled with a bogling Conscience; that could audaciouſly attempt the moſt Sawcy and Virulent things againſt Royal Majeſty, put himſelf in the faireſt way for a publick vogue, and for that which is uſually conſequent thereunto, the capacity of ſoon getting a great Eſtate. But if you likewiſe remark the Iſſues of things, pray what generally became of thoſe Impudent Hotſpurs at a long run? Many of them you will find were undone and deſtroyed by others of their own Faction; and tho ſome others had a long time the good luck to ſecure themſelves, notwithstanding all the various changes and viciffitude of affairs, yet Divine Juſtice hath already overtaken the far greateſt part of them, the Perſons of ſome being brought to tragical and execrable ends, and the Eſtates of the moſt being come to nought, their Families impoverished, and ſcarce any thing of them remaining behind, beſides their Names, to be deteſted and abhorred by all ſucceeding Generations. Nay farther yet, if we reflect on the Tranſactions that have occurred within the compaſs of theſe few years, what is it that the Hot-headed Bigots of the Faction have got by all their multiplied Plots and Conſpiracies? Have they indeed attained.

tained the proposed ends of increasing their Wealth, and swelling their Titles, and of living more happily and joyfully than they did before? It must be confessed that at one time they grew very rampant and domineering, and seemed too too likely by their number and noise to bear down all before them. But when the Measure of their Arbitrary and Seditious Practices was once filled up, God was then pleased to make even those very Practices the Instruments of their ruin, and instead of blessing them with the expected success, miraculously to blast and confound all their devices; so that now they are become in all their capacities Fatal Examples of the mischiefs arising from Disloyalty, and we may boldly with the Psalmist say of them and of all villanous undertakings, O how suddenly do they consume, perish, and come to a fearful end!

And thus I have endeavoured to represent unto you, what great obligations there are lying on all Subjects to *Honor the King*. I come now in the second place to shew you, what are the most proper and effectual methods for the expressing that Honor by. And those that I shall at present discourse of, and which are indeed the chiefest, shall be the three that follow, *viz.* We are obliged to express our Honor of the King,

I. By always speaking respectfully of his Person;
 II. By yielding a due obedience unto his Laws;
 III. By endeavouring the promotion of his other
 just Interests on all emergent occasions, tho we be
 not by the letter of any Human Statute compellible
 thereunto.

1. By always speaking respectfully of his Person.
 And this indeed (tho it be one of the meanest and
 lowest manifestations of our duty, yet) is in it self
 so indispensable, as that I know not how we can
 rightly be denominated so much as Christians, if
 we customarily act in contradiction to it. For so in-
 finitely tender is our Holy Religion of the Reputati-
 ons of all men, as that it by no means permits us
 to speak evil of any, even the most inferior person:
 nay we are not only forbid to detract from such an
 one, by inventing or spreading a false report, but
 even by unnecessarily relating an Uncharitable Truth,
 concerning him. And how much less then doth our
 Religion permit us to speak evil of Gods Anointed,
 whom he hath deputed to Reign in his own stead?
 St. Jude tells us in the ninth verse of his Epistle, that
 Michael the Arch-Angel durst not bring a railing ac-
 cusation even against the Devil himself: for tho he
 be only an accursed Prince of the Air, yet because he
 is a Prince, a favourable modesty of speech towards
 him was adjudged best becoming. And if so, then
 surely they have great reason with shame and con-

fusion of Face to reflect upon themselves; who think it not enough formerly to have been concerned in the most damnably malicious defamations of their Sovereign Liege Lord, but still persevere in the making it a part of their Saintship to vilifie and traduce him, sometimes by unjust and unreasonable insinuations, and more often by groundless forgeries and lyes. But (beloved) we have not so learnt Christ, the Rules of our Profession requiring of us a directly contrary behaviour; and therefore; if we would act agreeably to the Injunctions thereof, it is necessary for us, in case we ever hear of any Infirmities, wherewith the King as a man is encompassed (and who alas! Is there that can plead an exemption from such?) presently to cover them with the Mantle of Piety and Charity, perfectly abominating any the least resemblance to the inhuman crime
 Gen. i. 22. of * *Ham*, when he delighted to gaze upon and publish his Fathers nakedness. But this is not all, for we are in like manner strictly bound to take all convenient opportunities of displaying the many Admirable accomplishments and endowments, which render the King deservedly Illustrious, not only forbearing to speak ill, but speaking as well of him as we may and ought; that his Enemies may be the more ashamed of their base and unjustifiable Disobedience, and his Friends the more readily excited to the engaging themselves in
 his

his Services, even tho they were sure of becoming Sacrifices thereby. But,

2. Besides the speaking respectfully of him, if we would indeed Honor him aright, we must likewise yield a due obedience unto his Laws, those I mean which are still in force, and so far as they are in force. For as our Saviour hath made the observation of his Laws the Test whereby to distinguish his Friends from his Enemies

(*Ye are my friends, saith he, if ye do whatsoever I command you :) So the same

* John xv. 14

may be proportionably said of the observation of the Kings Laws too. But among the rest there are three sorts of them more especially, which exact a thorough conformity from all those, who would in good earnest be thought to deserve the reputable Character of the Kings Friends, viz. 1. Those which concern Uniformity in Divine Worship; 2. Those which prohibit the Levying of Arms against the King upon any pretence whatsoever; 3. Those which determine the payment of Tribute.

As for those which concern Uniformity, uncontrollable experience hath all along demonstrated, how absolutely necessary that is for the support of the Crown; Recusants of all sorts having ever since the Reformation been the Instruments of almost infinite disturbances in the State; and it being more

especially observable of our Fanatick Recusants, that notwithstanding all the noises, which they formerly made concerning their own godliness and their good meanings, yet (to speak within compass) there was in all probability not one in five hundred of them, but what evidently enough appeared at least to have wished well to the success of the late Rebellious Arms. And therefore, if we would not be thought Confederates with those, who every day undermine the True Interests of the Crown and the present Government, one of the most effectual methods is intimately to adhere to the Communion of the Established Church, than which none can possibly be more Loyal in the world.

And so again as to those Laws which prohibit the Levying of Arms against the King, altho there have been some indeed, who have been impudent enough to assert, that the so doing is consistent with the Duty of a good Subject, declaring even when they were in actual Rebellion against their Sovereign, that they intended nothing else thereby but only to make him a most Glorious Prince, yet the fallacious absurdity of this Paradox was notoriously interpreted by the terrible event, the Glory (pretendedly) designed, being not that of a Triumphant Throne here, but the Glory of dying a Martyred Sacrifice to the implacable fury of his Enemies. Which kind of Glory, tho I question not but

but that in the consequence of it proved infinitely happy to that Ever-Blessed Saint, yet God forbid that it should ever be made a President of a way to Honor the King in future Ages! For surely it is a very strange expression of Honor inhumanly to murder the person Honored; nay to do any thing in the least measure tending thereunto, must needs be directly repugnant to the duties of Fidelity and Obedience.

And so lastly as to those Laws which determine the payment of Tribute, it is plain that thereby a Legal Right unto those sums of money therein specified, whether they be greater or less, is devolved upon the King; and tho it is to be feared, that there are too many in the Kingdom, who take all the secret opportunities of defrauding him thereof, and that notwithstanding still reckon themselves Mighty Loyallists, yet for my part I must confess that I am not able to reconcile things so very opposite and contradictory. Our Saviour I am sure manifested his own Loyalty, and commanded us to manifest ours, * by giving unto *Cesar* the things that are *Cesar's*: and *St. Paul* among other instances of subjection enjoyns this as one, † that we should render Tribute to whom Tribute is due; Custom to whom Custom. From whence it clearly follows, unless we will deny our Saviour and

* Mark xii. 17.

† Rom. xiii. 7.

and *St. Paul* to have been competent Judges of the Obligations of Loyalty, that he that cheateth the King of his Custom, or any other Dues, is in so doing an evil and a disobedient Subject, neither truly Loyal, nor Christian. But,

3. It is not sufficient for us, if we would indeed Honor the King aright, to speak respectfully of him, and to be obedient to his exprels Laws, it being likewise required of us to endeavour the promotion of all his other Just Interests on all emergent occasions, tho we be not by the Letter of any Human Statute compellible thereunto. For such a defect of knowledge always attends all Human Legislators, as that it is utterly impossible for them to foresee the various accidents that contingently arise, and therefore they cannot in many particular cases explicitly prescribe what is necessary to be done in order to the Publick Good. From whence it cometh to pass that in many weighty transactions, which have a great influence upon the Community, men are left indeterminately on the one side or the other to act according to the Liberty of their own Wills; insomuch that it is easily possible for a man to come up to the Letter of those Established Laws, which usually fall under cognizance, and yet at the same time to be a very ill and pernicious Member of Society. Thus, for example, in the Popular Election of Officers

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to Publick Trusts and Employs, the common Interests of the Kingdom certainly require us only to Vote for those, who by the soundness of their Principles, and other necessary qualifications, are well capacitated for the respective Places, for which they are Candidates. But yet, because it is not possible for the Law-giver upon all occasions to determine, what persons are well capacitated, and what not, therefore the liberty of determining that is thought fit for some Political reasons to be indulged to the People. Which liberty notwithstanding if any man so far abuseth, as to throw away his Voice upon a Person known to be Distaffected to the Government, or otherwise unqualified, let him call himself as good a Church-man or Kings-man as he pleaseth, yet in this at least he acteth contrarily to the duties of such. And as it is not allowable for any man to abuse the Liberty granted him to the Kings Disservice in this Case, so neither is it in any other Parallel Case that doth occur. Concerning which point it is farther to be observed, that tho abuses of this kind are not properly and in themselves punishable by the Laws of the Land, yet they certainly render us obnoxious to the Laws of God, he having indefinitely commanded us to do what in us lieth for the advancement of the Kings Honor,

nor, and we therefore being unavoidably obliged thereunto in all manner of Instances, excepting only those which interfere with some superior Command of God, that clearly appeareth to be his Command.

And thus I have dispatched the second General proposed; and come now in the third place to represent, how unreasonably some men pretend to Honor the King, when their Practices run counter to his Interests. Such more particularly I mean,

I. Who only talk for the King and Government, and never act any thing;

II. Who tho they Act sometimes well, yet are often biaſſed by ſiniſter reſpects and conſiderations to the acting ill;

III. And laſtly, Who lead debauched and irregular lives.

1. Who only talk for the King and Government, and never Act any thing. And theſe indeed are a dangerous ſort of Plauſible Hypocrites, who uſually do as much prejudice to the Kings Cauſe, as his moſt avowed Enemies. Nay ſometimes they do much more; for, whereas his avowed Enemies are always ſuſpected, and therefore narrowly watched, and ſeldom or never truſted, in any thing, theſe men, before they are well known, too often
occasion

occasion some degree of confidence to be reposed in them, and by that means cunningly slip into Publick Offices, answerable to their respective qualities. But when they have so done, then they begin to shew themselves by deceiving the expectations that were conceived of them; for, instead of being really instrumental in the service of the Crown, their time is chiefly spent in consulting their own ease and quiet, thinking it enough to enjoy the Honor, without undergoing any thing of the Burthen, of the Places to which they are called. Sometimes an immoderate desire of Pleasure, and hatred of business seduce them from their Duty; either their Lusts prevail upon them to play the Wantons, or the Good-Fellows, or to prosecute some diverting Sports or Games, and therefore they cannot be at leisure when there is need of them. Othertimes through Cowardise and exorbitant Fear they quit the exercise of their Reason and Authority together; if they should engage in such and such difficult points, they are afraid it may be the worse for them hereafter, and therefore they are resolved to sleep in a whole Skin, and to have nothing to do in those matters. Othertimes again a covetous principle

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operates within them, and suggesteth great advantages that may accrue, if they will be but absent at such a time ; many perhaps may be gotten abroad, or saved at home, Relations may be gratified, or obligations may be laid upon some who may do good turns another way, and therefore they pretend that they have some private concerns that are not to be dispensed with, and so excuse themselves. And thus by the prevalence of these and such like temptations, when any business of real importance is to be done, they constantly slip their Necks out of the Collar, leaving the King to shift for himself as well as he can, and preferring their own corrupt affections and sensual interests to the common Good. And are not such persons then, if they call themselves Loyalists, Usurpers of that Honorable Name? Yes certainly ; for, if they had any real Title thereunto, they would at least be so far Masters of themselves, as to control and over-rule those their vicious Appetites, when they arise in opposition to the necessary Duties of their Station, and the Publick advantage. But,

2. Those

2. Those men likewise unreasonably pretend to Honor the King, as they ought to do, who, tho they Act sometimes well, yet are often biaſſed by ſiniſter reſpects and conſiderations to the acting ill. For he that truly and really honoreth the King, doth it uniformly and regularly, as well in one inſtance as another; he is nor at any time to be induced either with *Judas*, or the Rebel *Scots* to ſell his Maſter for money; but is conſtantly honeſt and juſt unto him, even tho he were ſure of loſing, as well as tho he were likely of getting, an Eſtate by ſerving him. If therefore any man cometh to bargain with him for the doing any thing contrary to the Interests of his Prince and Country, he ſieth from him as from a Poiſonous Serpent; he deteſteth the perſon, who durſt affront him ſo groſſly, as to think him ſo baſe and mercenary a Traytor; and he abominateth the offered reward of unrighteouſneſs with the ſame kind of Holy Indignation, as *St. Peter* did, when in the zeal of his ſoul he ſaid unto *Simon Magus*, * *Thy money periſh with thee!* Which generous diſpoſition is indeed implanted in the very Habit of his mind;

for he is Loyal upon Principles, and for Conscience sake ; not for the hopes of preferment, not by chance or good fortune, not because it is Fashionable to be so ; but because God hath positively required it of him, and hath made it one special part of his Unchangeable Law. Whereas now, if on the other side we review the persons of whom we were speaking, it is strange to observe into how many Shapes money is able to change them. Sometimes there are no men so high for Conformity and Subjection as they, and (if you will believe them) they would not by their good wills leave a Wealthy Fanatick, and much less a Rebel, in *England*. Othertimes they Advocate for pity to be shewn to such a man whom they name, for that, tho he hath justly incurred the penalties of Recusancy, or it may be forfeited his life, yet by favor and fair means he may perhaps be made a Profelyte. And so in many other particulars very easie to be reckoned up, were it necessary, they dash and interfere with themselves ; the true reason of which is, because their pretended Loyalty is not bottomed upon the firm Foundation of Religion, but upon things variable and uncertain, I mean their
own

own advantages. And what praise then is really unto such persons? Upon what account can the King be really said to be beholden to them? For though they be supposed sometime to perform Services, if considered in themselves, signal and Eminent, yet when they perform them for their own sakes, and not for the sake of the King, as our Saviour * saith *• Matth. vi. 2.* in another case, *Verily they have their reward.* But then moreover, when they themselves demonstrate by their actions, that the very same principle, which leads them sometimes to be Serviceable to the Crown, can othertimes lead them to be Disserviceable to the same, they have no reason to boast that they deserve to receive Honor from it, when they really shew none at all to it. But,

3. And lastly, Those men in like manner unreasonably pretend to Honor the King in the full sense and meaning of the Text, who lead debauched and irregular lives. For tho such persons indeed may cheerfully embark themselves in the Kings Business, and heartily wish well to his Cause, and sometimes in their several Spheres do brave and acceptable things, yet by their gross and scandalous Immoralities they certainly

tainly counterminde themselves, and mightily increase the number and strength of the Party which they say they hate. For although it be in it self highly absurd and unreasonable, for any men to encourage themselves in Disloyalty against their Prince, because there are some on their Princes side, who are Disloyal to their Maker, especially considering how obnoxious the Opposite Party is to much more severe Recriminations; yet *de facto* we find that the open impieties of some, who call themselves Loyallists, are frequently made an argument against Loyalty it self, and that that Argument is usually adjudged very cogent and demonstrative by the common and injudicious sort of people: and so it comes to pass that the King loses the hearts of many of his Subjects, who are by these means decoyed out of their Duty and Allegiance, even to the Associating themselves with his professed Adversaries. But this is not the only mischief which the vicious and Immoral behaviour of such persons doth; for it is moreover sadly observable, that thereby they do what in them lieth, tho inconsiderately perhaps and besides their intentions, for the bringing down the heavy wrath of God, not only on them-

themselves, but on their Sovereign too. To which purpose it is remarkable, when *Samuel* exhorteth the Children of *Israel* to fear the Lord, and to serve him in Truth with all their heart (1 *Sam.* xii. 24.) that one great Motive which he useth with them is this, that if they still did wickedly, they should be consumed, both they and their King. The Justice of which threatening, if it be called in question, may be cleared from hence, that the proper way of taking vengeance upon Kingdoms for a General and National wickedness, is by inflicting a General and National punishment, which can never be done, but that the King, who is the Head of the Body Politick, must needs bear a large share in it, in proportion to the nature and quality of that which the Body beareth. So that from hence it follows, that every wicked man, as he is a wicked man, is a real Enemy to his Prince, because as such, he for one contributes to the provoking and incensing God unto the exercise of his fury, in the destroying both Prince and People by a common fate. And therefore they, who would in good earnest promote and perpetuate the Honor of their Prince, are strictly bound, if they will
not

not live religiously for Gods sake, or their own, yet at least to live so for the sake of their Prince, whose safety and happiness so much depend upon the piety and vertue of his People.

And thus I have done with the three General Heads of discourse proposed to be spoken to. From all which it cannot but appear, that in order to the Constituting and Making a truly Loyal man a great many things are absolutely required, and that not every one who Honoreth the King in some few Cases, but he alone who Honoreth him in all, hath a just claim to that Appellation. And if so, then let me persuade and prevail upon all here present, but especially upon you who are the Great and Flourishing Hopes of this City, not to content your selves with a formal and superficial appearance of Loyalty, but constantly to endeavour in your respective Stations the manifestation of the inward power and virtue thereof. You have lately given to your selves a Gallant and Excellent President of so doing; for no more is required of you, but only to continue Acting consistently and agreeably to what you did the other day, when you so eagerly courted the opportunity of being in Arms against the Rebels.

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Do but still persevere in disvaluing all your other private Interests, when the King's are at stake, as you then seemed to disvalue your very lives, and you cannot fail of performing the Whole of this Duty. For your farther encouragement whereunto you would do well to consider, that you have now the Honor of being Headed by * a Truly Noble, and Right Honorable Leader; * The Right Honorable the Lord Arthur Somerset. whose example, if you attend to it, may be a Living Sermon of Loyalty; and therefore, seeing you have voluntarily listed yourselves under so Great a Command, it will be the basest thing in the world, if hereafter you should disgrace both his Lordship and your selves by turning Renegades or Apostates. But this is not the only bond wherewith you are obliged; for you may likewise reflect on the Solemnity of those several Addresses, which together with your selves you have been admitted to prostrate at the King's feet; and consequently you cannot without a monstrous vileness and dissingenuity violate those Promises, which you have so sacredly and frequently made. But above all it will be proper for you to remember, that your Eternal

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Salvation very much depends upon the discharge of this Duty of Obedience the right way; and therefore, if you have any regard to your own well-being hereafter, let this consideration likewise be instrumental in nourishing and increasing your Fervent Zeal; that so at the last day, when the Great King of Heaven comes to make a Scrutiny into your Actions, and inquireth especially how you have behaved your selves towards his Vice-Gerents on Earth, you may be found in the number of those, who shall be counted worthy to Rule, because they have not thought it any ways unworthy of them to Obey, and may be exalted to those everlasting Thrones of Glory and Happiness, where all the most transporting satisfactions of infinite Splendor and Triumph are to be enjoyed. Which God grant even for the merits of his Blessed Son
Amen.

F I N I S.